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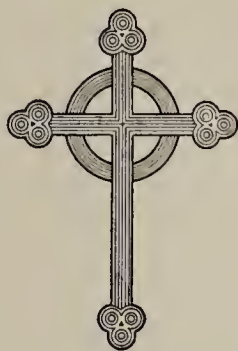
*To the men and women and young people of St.  
Luke's who worshipped and worked with devotion to  
build this Parish under God, and to their successors.*





# This Parish Under God

*By Stanley Rayfield*



6756

ST. LUKE'S CHURCH

*Forest Hills, New York*

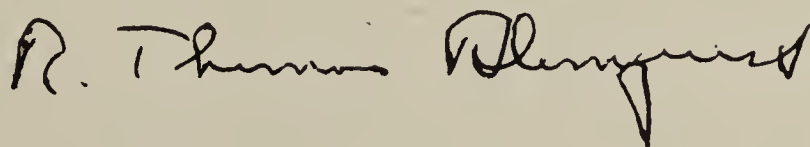






**I**N these pages is told the story of the 45 years of St. Luke's Church, Forest Hills. Beginning in 1913 a march was begun to the present day which has been marked by the worship and devoted work of literally thousands of men, women and children, and a few clergy. A parish is more than a building with its beauties in brick, glass, wood and stone; it is the continuous flow of life from this world into the world to come. We thank God for the good examples of the thousands who in their day have served Our Lord in this Church. As a long-time rector I am very grateful for all that the people of St. Luke's Church, past and present, have done for the community, the Diocese of Long Island and the Church at large.

I cannot end this introduction without expressing my profound appreciation to Mr. Stanley Rayfield for his contribution to this history. He has spent countless hours in research and writing. If it had not been for his devotion to the task this book would not have been a reality. To Mr. Rayfield goes the deep gratitude of all of us for putting this volume on our bookshelves and, I hope, into our lives for even greater Christian service.

A handwritten signature in dark ink, reading "R. Thomas Blomquist". The signature is written in a cursive, flowing style. The "R" is large and prominent, followed by "Thomas" and "Blomquist" in a more compact, connected script.

R. THOMAS BLOMQUIST  
October, 1958



# We will go into the house of the lord

A SUNDAY MORNING IN OCTOBER 1958. The sexton arrives at 7:00 o'clock and lets himself into the church by the side door. Inside, it is a comfortable 70 degrees since the heat came on automatically at 5:00 o'clock. Commencing his long round of Sunday duties, he lights up the narthex and the sanctuary, puts out the alms basin and sees that all is in order for the 8:00 o'clock service of Holy Communion which members of the Altar Guild have prepared on Saturday when they also arranged the altar flowers and cleaned the candles for the Sunday services.

The rector arrives. As 8:00 o'clock approaches, St. Luke's begins to stir to life. In the freshness of the early morning, like the first Christians who welcomed their risen Lord at sunrise, the early communicants come to worship. Hardly has the service of Holy Communion finished and the rector greeted the congregation than the Director of Religious Education and the children of the junior choir arrive to rehearse the Church School hymns with the organist.

At 9:15 the sexton rings the church bell. Scurrying feet and laughter herald the arrival of many children. Acolytes hurry to the sacristy to don cassock and cotta and have the altar candles lighted in time for the 9:30 service of the junior church. The junior choir assembles in the narthex, a buzzer sounds in the organ loft ending the musical prelude, the lay reader says the opening prayer, and for approximately the fourteen hundredth time since a few families began to worship in private houses in Forest Hills 45 years ago, the Church School meets again for study, praise and worship.

Quickly the tempo of Sunday activities increases. Even before the bell has rung to dismiss Sunday School classes, members of the senior

choir begin to arrive for a rehearsal while in the nave of the church the vestrymen assigned to duty, white carnations in the buttonholes of their morning coats, are ready to escort the congregation to pews.

Soon the chimes in the church tower summon the people to worship. A few minutes later the senior choir assembles in procession in the narthex with crucifer, acolytes, lay assistant and rector. By this time there is no room left in the nave of the church and the side aisles are filling rapidly. If the day is a festival occasion the ushers are already opening the parish house that abuts the church so that the overflow congregation may be accommodated.

Now the organ processional reverberates through the church. At 11:00 o'clock the sexton begins to ring the church bell eleven times. (In the Sunday School room below the parish house the nursery and primary children up to the fourth grade are assembling for their worship service.) An expectant hush falls on the congregation as the bell continues to toll. Then five musical tones respond from the organ. In the ensuing silence the rector says "Let us pray." Another morning service at St. Luke's has begun.

Since the first few Episcopal families began to worship together in Forest Hills, many thousands of times have these words been heard by these worshippers at St. Luke's and their forerunners. "Let us pray" in the chill and comfortless surroundings of empty stores. "Let us pray" among piles of plaster and on rough boards of unfinished houses. "Let us pray" in the congestion of living rooms and bedrooms. "Let us pray" in the portable chapel that stood for years where the church lawn now is. "Let us pray" again this morning.

As the congregation kneels the rector repeats the opening prayer: "O Lord, we are in thy holy house. Help us to keep our thoughts on thee that we may hear thee speaking in our hearts, through Jesus Christ our Lord."

The organ plays the processional hymn, the congregation rises, the crucifer lifts high the Cross, slowly the choir procession files singing down the center aisle. Loud and triumphant come the words of the opening hymn: "When morning gilds the skies, My heart awaking cries, May Jesus Christ be praised."

So it will be for this congregation and for the people of St. Luke's Church for countless years to come.

May Jesus Christ be praised!



# When two or three are gathered together

SUNDAY, OCTOBER 19, 1913. If you had been in Station Square early on that cool and lovely fall morning you would have been intrigued by the unusual activity. Normally, few would be abroad so early, but here were people coming in twos and threes into the square from the sparsely scattered houses behind Forest Hills Inn, or walking across the fields, all converging on 19 Station Square. This is where the Forest Hills post office was located, but on Sunday of course it was closed. If you had joined them you would have walked up the stairs to the second floor apartment of Mrs. Charles A. Ashburner and sat down in one of the rows of oddly matched chairs, noting perhaps that these people seemed expectant and were very quiet. At 8:00 o'clock the Rev. Canon Roy Farrell Duffield entered the room and walked to an improvised altar. He stood for a moment in silent prayer, then praying for all the people, he said: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Jesus Christ our Lord. Amen."

The first service of the first Episcopal congregation in Forest Hills had begun.

Fifteen people attended Holy Communion in that upper room on Station Square. Five weeks were to elapse before the first service of Morning Prayer at 11:00 o'clock, November 23. The congregation numbered 30 people and the offering amounted to \$8.35. Thereafter there was Morning Prayer every Sunday, with Holy Communion celebrated once a month by Canon Duffield.

When the post office was moved to Austin Street, the congregation

moved into the vacated space which, however, was soon rented for a store. Then began two and a half years of wandering from place to place before even a semi-permanent place of worship was found. What is now the Gardens section of Forest Hills was then being developed by the Russell Sage Foundation Homes Company which permitted the little group of Episcopalians to meet in unoccupied or unfinished houses on Sundays. As long as the supply of empty houses held out, the problem of where to worship was not acute. At that time half a dozen families comprised the hard core of a permanent congregation. Other worshippers came from the transient population of the Forest Hills Inn where a notice board in the lobby announced where the next Episcopal service would be held.

From the real estate viewpoint the congregation seemed an omen of good luck for almost as soon as the folding chairs, the hassocks and hymn books, the home-made altar and the portable organ had been moved into a new house it was sold. Then once again one of the men went to the Russell Sage management to ask for the loan of a cart and mule from the stable at the end of Puritan Avenue, and the weary job of moving began all over again. In the last empty house the congregation used the women had to clutch their skirts as they entered so that they would not trail in the loose plaster left in the hallway while the upper floor walls were being finished.

When the last of the vacant houses was sold, worship continued in the homes of members of the congregation, notably the homes of Mr. and Mrs. Alexander L. Fryer on Ingram Street, Mr. and Mrs. C. C. Foster on Slocum Crescent and Mr. and Mrs. George C. LeBlanc on Puritan Avenue. Mr. and Mrs. LeBlanc are still members of St. Luke's, still living in the same house.

"When it was our turn to have the services — this goes back some 45 years," says Mrs. LeBlanc, "George would get up early Sunday morning and take all the furniture out of the living room. The first men to arrive would go down to the cellar and bring up the chairs, hassocks, the hymn books and the little portable altar which we had built by a local carpenter. After the service they would take them all back again. We had candles and a small silver cross for the altar, but the minister always brought his own Communion vessels.

"We lined the chairs across our living room and as more people came in we simply closed up the gaps. At first, the congregation consisted of about eight families who could be relied upon to show up

every Sunday and a few people from the Forest Hills Inn. Sometimes between 20 and 30 people crowded into our living room or sat on the stairs right up to the second floor. Conditions really became impossible when 43 people came to the 11:00 o'clock service on Easter Day, 1914, and 32 of them took Communion from Canon Duffield.

"I shall never forget one Sunday when the service was supposed to be held at our house. My son Sidney had been ailing all week. Late Saturday night he developed whooping cough. It was out of the question for us to hold the Sunday service so my husband stood at the front door and told people as they arrived to go on to the Fryer house which was around the corner on Ingram Street where the service had been hastily set up."

The wanderings of this pioneer band of Episcopalians came to an end when the mother of Mr. C. C. Foster, the first treasurer of the group, offered a bedroom in her Slocum Crescent home as a permanent place of worship. Here the people at last felt a measure of security and hope deepened for the future.

As local interest in the Episcopal congregation began to grow, some neighborhood resistance became apparent to another religious body in the rapidly developing Forest Hills Gardens. A Community Church, gift of Mrs. Russell Sage, was being built on a corner of Ascan Avenue and Greenway North. Since this congregation would not have to assume any financial obligations for the construction of a church edifice and as some Episcopalians were regularly attending services there, it was thought by many in the community that there was no need for an Episcopal church in the Gardens.

The Cord Meyer Company offered a church site on the other side of Queens Boulevard, which was refused. "There were long periods of black discouragement in those days," recalls a member of that first congregation. "There seemed no end to our problems, but the Lord must have been with us all right, and always when we least realized it." The proximity of New York City churches with fully established parishes and a variety of services, less than half an hour distant by train, also proved serious competition to an Episcopal mission in Forest Hills. But the bishop of the diocese, the Rt. Rev. Dr. Frederick Burgess, determined that no locality would keep the Church out if there were enough churchmen desirous of forming a mission with fair prospects of developing it into a parish.

Services continued to be held weekly conducted by visiting priests



or lay readers under the supervision of Canon Duffield who himself always celebrated Holy Communion at 8:00 o'clock on the second Sunday of the month for congregations usually numbering less than ten persons. The 11:00 o'clock service of May 17, 1914, was conducted by a lay reader named William P. S. Lander, then a Postulant for Holy Orders. Twenty two people attended this service. Years later he was to be called as the first rector of St. Luke's Church.

About this time, the Rev. Hiram R. Bennett was appointed priest-in-charge of a mission circuit comprising St. Paul's, Roosevelt; St. Elizabeth's, Floral Park; St. James, Franklin Square, and the congregation in Forest Hills, as yet unnamed and not even accorded mission status. Mr. Lander was assigned to assist him.

An important advance in the fortunes of the Forest Hills group took place on October 25, 1914, at a meeting of the Archdeaconery of Queens at St. James Church, Elmhurst. Mr. Bennett gave such a glowing account of the enthusiasm of the Forest Hills congregation and the good work being done by the Altar Guild he had organized that the Archdeaconery decided to establish a mission in Forest Hills without delay. This was a year and a week after the first service in the upper room at 19 Station Square. Already the St. Luke's Women's Guild, not yet six months old, was doing fine work for the group and seeking out new members.

A plot of land was purchased on Greenway South at Cranford Street (Harrow Street did not exist) and arrangements were made to obtain the use of a small portable chapel from the Altar Guild of New York. With a permanent home at last in prospect, the Rev. Hiram R. Bennett called a meeting of the regular attendants of the congregation after a service at the Fryer home to decide on a name for the new mission. "When you get the chapel," he said, "it would be advisable to call it by the name you will give your permanent church one of these days." Because the mission was located on the outskirts of the Gardens as then developed with farmlands at its rear, the name "St. Martins-in-the-Fields" was suggested. "Grace Church" was proposed, but rejected because there was a Grace Church in nearby Jamaica. "St. Thomas" came up for consideration and the name had appeal for several local Episcopalians. Then Mr. Bennett pointed out that the first meeting of the congregation on October 19, 1913, had been on the day following the Feast of St. Luke the Evangelist. "What better name for a church than St. Luke's?" he asked. And so it was decided.



May 21, 1916, was a great day in the history of the congregation. This was the day the first service of St. Luke's Mission was held in the new portable chapel. And it was a great day for Mr. Lander who for a year had been deacon-in-charge. The first service was Holy Communion, celebrated by the now Rev. Wm. P. S. Lander who had been ordained to the priesthood the preceding Sunday at the Cathedral of the Incarnation, Garden City. He was assisted by the Rev. Rowland S. Nichols, formerly Archdeacon of Haiti. Ten people attended that 8:00 o'clock service, but 66 people came to the 11:00 o'clock service of Morning Prayer and Holy Communion. The offering amounted to \$17.05.

"The great interest taken in the new chapel" wrote the *Forest Hills Bulletin*, the local newspaper, "gives good promise for the success of the Episcopal Church in the community and it is hoped that now that a beginning has been made all Episcopalians in Forest Hills will lend their hearty support and encouragement to the founders by their attendance at the services . . . it is hoped to form a choir in due course . . . the Ven. Archdeacon Rowland S. Nichols of St. Luke's Episcopal Mission will be known as the Vicar of Forest Hills Gardens."

"Vicar" Nichols had been appointed priest-in-charge of St. Luke's on May 1, 1916, the Rev. Mr. Lander being put in charge of two Long Island churches, the Church of the Annunciation at Glendale and St. Mary's, Dunton. With the establishment of a permanent home and regular services, the congregation grew. Numerous gifts were made for the furnishings. Mrs. LeBlanc developed a choir and a Sunday School was organized.

Soon after his arrival, Vicar Nichols called a meeting for the purpose of appointing an executive committee to work with him in the development of St. Luke's Mission. This first executive committee, forerunner of the church vestry, consisted of Archdeacon Nichols and Messrs. J. Barrett, Ernest M. Bristol (in 1958 still a member of the church), W. H. Deghues, J. M. Demarest, C. C. Foster, J. W. Johnson, George S. Richards and A. L. Fryer. One of the first acts of the new committee was to take out burglary insurance of \$1,000 on the contents of the new chapel, and in a far-sighted move, they asked the Russell Sage Foundation to hold in reserve an additional 50 feet of land south of the chapel.

The financial situation at the end of 1916 was as follows (the dollar was worth two and one-third times its 1958 value):

## Receipts

on hand December 1	\$1,141.28	
offertory Dec. 3	20.88	
offertory Dec. 10	14.76	\$1,176.92

## Disbursements

organist	6.00	6.00
Balance December 14		\$1,170.92

In these days of fifty thousand dollar budgets for St. Luke's Church, it is rewarding to look back forty years and study the simple expenditure details of the 1917 budget which totalled \$1,801.00; interest \$250, sexton \$60, gas \$12, burglary insurance \$12.50, fire insurance \$25, light \$12, Gardens Maintenance \$25, organist \$156, rector's salary \$1,200, incidentals \$48.50.

Actually interest payments were running higher than \$250 so in order to square them with the budget figure, the Women's Guild donated funds from the proceeds of a supper and bazaar to reduce the mortgage on the land owned by the mission from \$5,670 to \$5,000. This is the first recorded action in connection with mortgage payments by the Women's Guild. For more than forty years the continued reduction of existing mortgages has been an outstanding accomplishment of the Women's Guild.

The supper and bazaar which provided funds to meet budget estimates was the first in the history of St. Luke's. It was held at the sales office of the Sage Foundation Homes Company on November 11, 1916, and \$1,040 was raised. Here, perhaps, is the place to list a number of notable "firsts" in the history of the church — events, services, ceremonies and dates which inevitably set the pattern for the years to come.

The first Christmas services in the chapel were the First Vespers of Christmas at 11:30 Christmas Eve followed by a Choral Holy Communion at midnight at which 50 people made their Communions. The chapel had been decorated during the afternoon by members of the congregation. Fortunately for this history, the early records of the mission and pre-mission days exist, yellowed but intact. Wrote Vicar Nichols in his own hand of this first Christmas service in the chapel: "This is the First Midnight Holy Communion, a very beautiful service. Chapel entirely lit by candles. A great congregation crowded the chapel, about 95 present. Volunteer choir. Good music. Special offering of \$58 for Church Charity Foundation

in Bklyn." Even in these very early days the congregation showed its interest in the work of the Episcopal Church as a whole outside of parochial problems, and now in 1958, as in earlier years, the congregation regularly continues its active participation in raising funds for the great church charities.

The first Confirmation class consisted of five people — Mrs. David Millar and the Misses Helen Marian Young, Edna Kathryn Pascal, Wilhelmina Backus and Daisy Dean Smart.

The Bishop's first Visitation to the mission was on January 14, 1917, the second Sunday after Epiphany. Bishop Burgess was assisted by Archdeacon Duffield, organizer of the mission, Vicar Nichols and the "Revs. Messrs. Ruggles and Wilson." The congregation numbered 101 and 45 people received Communion. Notes the mission register: "A great congregation welcomed the Bishop who preached finely and conf. 5 adults. Very beautiful music. A very happy memorable day." The music was under the direction of T. Arthur Miller, former organist of the Scottish Presbyterian Church in Manhattan. Said the *Forest Hills Bulletin*: "The solo was Mr. Miller's own beautiful setting of St. John's words 'Little Children Love One Another'. The offertory anthem was Mr. Miller's own setting of 'Breast the Wave, Christian' sung for the first time anywhere and everyone greatly appreciated its beauty."

The first performance at St. Luke's Mission of Stainer's "Crucifixion" was given the night of Maundy Thursday, 1917. Despite a furious rain and wind storm, 35 people turned out to hear the chapel choir perform with soloists from New York.

Before the mission had completed its first year in its portable, gray chapel, Vicar Nichols defined what an Episcopal Church in Forest Hills should be in the community: "It is to stand for worship, not to be very large, but as complete and costly and beautiful as we can make it; with broad Catholic teaching so that it may always be a refuge for the devout, the tired, the perplexed, the rich, the poor children of God in the largest sense."

Uppermost always in the minds of the executive committee at this time was how to achieve the status of a parish and build a permanent church edifice. How to finance that future was to be the endless preoccupation of the executive committee and, later, of the vestry when parish status had been attained. The committee debated a proposal to find 50 men who would each subscribe \$200 towards



a church building, but it was decided to make the mission self-supporting first. Members of the committee were delegated to obtain subscriptions "to be paid in 12 equal installments upon monthly notice from the treasurer." The envelope system as a means of raising funds came in for active discussion, but nothing was done about it at the time.

Before the end of the first year in the chapel, *The Living Church* reported that St. Luke's Mission "has been enriched by the following memorials: a white marble font, a carved stained oak Litany desk, an oak Glastonbury chair for the chancel, an oak Bishop's chair, an altar desk, an altar book, a baptismal ewer, a large rug for the altar steps, a hymn board and a Bible. The women of the mission and their friends have also given sixty chapel chairs of dark oak and a very handsome green silk veil and burse. The mission has also received plush Communion cushions, chair cushions, kneeling cushions and carpet for the robing room."

The infant mission was indeed turning out to be a healthy baby, growing rapidly as Forest Hills developed into a wealthy, thriving community. No doubt members of the congregation could be found in the Forest Hills Rifle Club, in the Taxpayers Association which reported that "home-bred" mosquitoes had been practically eliminated and the number of flies decreased by one half, in the Forest Hills Prison Committee which made a couple of trips to Sing Sing prison every year. Every other Monday in the summer there was an Observation Stroll through the Gardens, rendezvous at 2:30. The West Side Tennis Club had moved to Forest Hills in 1913, the year the congregation first met, and the National Tennis Championships added prestige to the community. As a business center, Forest Hills was developing very nicely. An agency for the Hupmobile and Stearns-Knight cars was opened and, portent of things to come, an estimated 250 automobiles parked in the Gardens on Labor Day, 1916. In the presidential election that year, the 19th Election District of the 2nd Assembly District (Forest Hills and Kew Gardens) voted 314 for Charles Evans Hughes to 155 for Woodrow Wilson. Wilson won the national election.

By the end of its first year in the chapel, St. Luke's Mission had added 10 infants to its rolls through baptism, a large number for so young a mission. The Church School was prospering and an outing for the children was held at Long Beach in the summer.



As early as December 1916, Vicar Nichols expressed the hope that the mission might become a parish and that this recognition might be obtained the following May. A committee was formed in January 1917 to "do the work required preliminary to admission to the Diocese as a parish, the necessary papers to be ready by April 1 next," but two months later it was agreed to wait until 1918 and the committee was discharged. More than five years were to pass, with World War I between, before the mission would become a parish, but a fire had been lighted which was not to be put out. Another attempt was made in 1920, but then Bishop Burgess counseled making haste slowly.

The war years brought big changes to St. Luke's Mission. In October 1917, the Bishop assigned Vicar Nichols to duty at Camp Upton, Long Island, with responsibility for the missions at Yaphank and Center Moriches. Vicar Nichols was one of the first three Episcopal chaplains to be appointed to serve with the armed forces and was permanent "Bishop's Chaplain" at Camp Upton. His wartime replacement at St. Luke's Mission was the Rev. Thomas A. Haughton-Burke who could give the mission only part-time service.

Vicar Nichols returned in March 1919 and took up residence at 100 Puritan Avenue. It had been a hard struggle to keep the mission going during the war years. The 8:00 a.m. Holy Communion service was held irregularly for lack of a celebrant. Occasionally, both Sunday services had to be cancelled. Against those dates in the church register there is the melancholy note, "Vicar away."

In those days the register tended to correlate the size of the congregation with the state of the weather. When 16 people attended the 8:00 a.m. Holy Communion service one wartime Sunday the weather was "fair," but a week later only four persons appeared ("blizzard.") Nobody showed up on a "very hot" Sunday in August, 1916. On one winter occasion, a congregation of 31 chilled persons suffered through the 11:00 o'clock service when "the gas gave out; very cold." The following Sunday "the Vicar was taken ill during the reading of the Second Lesson and had to go home" and then to hospital and did not resume his duties for several weeks. A record low attendance of 13 at the 11:00 o'clock service of May 18, 1919, is explained, at least partially, by the wistful note in the register, "too beautiful to go to church." And the register gives us tantalizing glimpses of problems, unknown to us forty years later.

that beset the mission. A week before Vicar Nichols retired after four years with the mission, he notes "no arrival at church for early service; found gas supply cut off by freezing in main. Forced to close ch. for the day; bitterly cold weather."

By the spring of 1920, attendance at the 11:00 o'clock service averaged between 35 and 50 people. The Church School had a record enrollment of 60 children. The Junior Guild, an organization of teen-age girls and the first junior activity at St. Luke's Mission, was flourishing. Each girl "adopted" a child at St. Giles Home for Crippled Children, Garden City, corresponded with her, gave her birthday and Christmas gifts and tried to play the role of big sister.

The Women's Guild was increasingly active in fund-raising activities. Taking a leaf out of wartime activities, the women set up a refreshment table at the Forest Hills Inn and sold sandwiches and coffee during the regular Saturday night dances. In the winter of 1921, they sponsored a highly successful dance at the St. Regis Hotel in Manhattan to help pay off the mortgage on the chapel land.

Following the retirement of "Vicar" Nichols, the mission was served by a succession of supply priests, notably the Rev. Dr. J. H. Feringa and the Rev. Leopold Kroll. Mr. Kroll's last service at St. Luke's Mission was the Easter morning service of 1921. A congregation estimated at 150 persons crowded into the chapel and many people were forced to sit on the steps outside. This service is notable because for the first time the choir was vested, the vestments being a gift of a member of the mission, and, commented the *Forest Hills Bulletin*, "they added much to the dignity and churchliness of the service. The well-trained choir under the leadership of Mrs. George LeBlanc sang Stainer's lovely anthem 'They have taken away my Lord'". Mr. Kroll's Easter letter urged mission members to make a weekly envelope offering based on regular pledges. This somewhat novel idea won quick acceptance and soon most of the congregation was enrolled in the new system.

During the following year the mission, with a succession of supply priests and lacking continuity, began to slip. In May 1921, when the Rev. Wm. P. S. Lander returned as priest-in-charge the congregation had dropped from an average of 45 people to 27, but Mr. Lander's return brought a new burst of activity to St. Luke's Mission. Vespers were added to the services in November 1921, and the Sunday School appealed again and again for new teachers.

# Let us build an altar unto the lord

ALL ACTIVITIES AND HOPES OF THE MISSION now centered on the long-deferred ambition of achieving Parish status, and there was a feeling in the air that this day were not far off. The Rev. Mr. Lander suggested that a church building to cost \$35,000 be the goal for October 1923. Pledges towards the building fund had been held at \$500 per person, but with actual building apparently imminent, pledges at the rate of five and ten dollars a month for one year were sought. Intensive fund-raising work in the community was undertaken and the local movie house even agreed to contribute one day's profits to the Church Building Fund. By October 1922 seventy families were pledging towards current expenses, the mission budget now running to \$6,000 a year. The Church Building Fund had \$4,618.09 in the bank in cash and securities, of which \$2,500 came from the Women's Guild. Then a bequest from the estate of Mrs. Alfred H. Smith added a welcome \$5,000 to the fund. The mission property was mortgaged for \$20,000 and the money applied towards erection of a church. Bids on the new church building ran between \$45,000 and \$60,000, discouragingly high for the slender resources of the congregation.

About this time, the Rt. Rev. Frederick Burgess, Bishop of Long Island, made a suggestion which was to get the new St. Luke's Church scores of newspaper and magazine headlines from coast to coast. Long a close friend of Theodore Roosevelt, the Bishop suggested that the new church be made a memorial to the late President of the United States. It had been at the Bishop's invitation that Colonel Roosevelt had come to Forest Hills for the Fourth of July celebrations in Station Square in 1917 when a great crowd heard him deliver what was generally regarded as his finest wartime





*Theodore Roosevelt acknowledges the cheers of a huge crowd in Station Square, Forest Hills, on the occasion of his "100 per cent Americanism" speech in 1917. He accepted invitation from Forest Hills over 500 others. At far right, walking towards Roosevelt is the Rt. Rev. Frederick Burgess, Bishop of Long Island. At far left of welcoming committee on station steps is Canon Duffield. "Vicar" Nichols is second down from top right wearing white armband.*



## LONG ISLAND CHURCHMEN

An Episcopal Church to be known as

### St. Luke's Church The Theodore Roosevelt Memorial

is to be built, in accordance with the suggestion of the Diocesan Authorities, at FOREST HILLS GARDENS, Long Island, New York.



*Theodore Roosevelt and Bishop Burgess at Forest Hills, July 4, 1917*

Every Churchman on Long Island should join in this tribute of the Church to THEODORE ROOSEVELT, Long Island's most eminent son, one of three Long Islanders who became Governor of this State, this great Nation's great President, and a faithful and regular attendant at the services of the Church. Will you help?

speech, a stirring patriotic plea for Preparedness which became known as his "100 per cent Americanism" speech. So it was with great fanfare of publicity and newspaper stories that St. Luke's Church was launched. "NEW CHURCH TO IMMORTALIZE AMERICANISM OF ROOSEVELT" read a headline in the *Milwaukee Journal*.

Ground was broken on Friday afternoon, October 27, 1922, which was Theodore Roosevelt's birthday. The Rev. Wm. P. S. Lander opened the exercises with prayer and a short address and then dug a spadeful of earth. Representatives of the mission, the church building committee and the Church School dug spadefuls of earth in turn. Excavation work began the following week and it was hoped that the first services would be held in the new edifice on St. Luke's Day, October 18, 1923.

The annual parish meeting on December 5, 1922, turned out to be one of the most important in the history of St. Luke's. Eleven members of the executive committee were present. Mr. Lander opened the meeting with prayer and then read a letter from Bishop Burgess which authorized the incorporation of the mission into a parish. Judge John R. Davies moved that the meeting proceed to incorporate. Seconded by Mr. Richard W. Knight, the motion was put and carried. Mr. Ernest M. Bristol then moved that the name of St. Luke's Church of Forest Hills, New York, be adopted. His motion was seconded by Mr. R. Dawson Hall, and carried.

Mr. George C. LeBlanc moved that a vestry of nine members be appointed. This motion carried. Whereupon Mr. Rhinehart moved that the following gentlemen be elected as wardens and vestrymen: Wardens; John R. Davies for one year (1923) and Richard W. Knight for two years (1924); Vestrymen for one year: Messrs. George C. LeBlanc, Thomas B. Paton, Harvey K. Zollinger; for two years: Messrs. R. Dawson Hall, Major A. White, John V. L. Hogan; for three years: Alexander Cameron, Guy H. Catlin, Ernest M. Bristol. The election was by ballot and these gentlemen, the first vestry of St. Luke's Church, were unanimously elected. (It is gratifying to note that no less than five members of the original vestry — Messrs. Knight, LeBlanc, Hall, Hogan and Bristol — are, 35 years later, still active members of the church.)

The parish meeting was immediately followed by the first vestry meeting of the new church. The Rev. Wm. P. S. Lander who was not

present was elected the first rector of the newly incorporated parish and it was moved and carried that he be furnished with "a rectory and with coal." The Bishop's letter of approval of the election of Mr. Lander was read. Mr. White and Mr. Knight then escorted Mr. Lander before the vestry where Warden Davies tendered him the rectorship of St. Luke's Church. Mr. Lander accepted the office. A resolution authorizing application for admission into union with the Episcopal Church in the Diocese of Long Island was made and carried. Mr. Lander offered three samples of a seal for the church, one of which was selected by the vestry.

Work on the excavation and foundations for the church edifice was delayed by the persistent cold winter weather. The final building plans were approved in March 1923, and the building committee, consisting of the Rev. Wm. P. S. Lander, Mr. Richard Knight and Mr. Robert Tappan, the architect, was authorized to proceed with the erection of the church. In 1958, still actively practicing architecture in New England, Mr. Tappan was in 1923 associated with the architectural firm of Cram & Ferguson. At the time St. Luke's was building, Mr. Tappan was in charge of construction of the Cathedral of St. John the Divine and associate architect on the Mellon Institute buildings for the University of Pittsburg.

To save money, Mr. Tappan suggested that building proceed without the services of a general contractor. Mr. Tappan himself not only drew the plans for the church but took over the functions of a contractor. A member of the parish, Mr. Tappan donated his services as architect of St. Luke's, receiving no fees for any of his labors. In all the long history of devotion to the parish, Mr. Tappan's record of time and talents freely given in the Church's service will be always outstanding.

When spring finally broke the long grip of winter, the months of wistful gazing at the enormous hole in the ground were ended and the parish thrilled to the pouring of the foundations, which work was undertaken by Mr. Floyd, supervisor of the Turner Construction Company and a member of the parish. At this time there was \$200 in the bank to meet current parish operating expenses, but pledges of from \$100 to \$500 each for the building of the church, collected by door-to-door canvassing by members of the vestry, were coming in satisfactorily.

Sunday, June 10, 1923, was the date decided on for the laying of



The Rector, Wardens and Vestry  
of  
Saint Luke's Church  
The Theodore Roosevelt Memorial  
Greenway South, Forest Hills, N. Y.  
cordially invite you

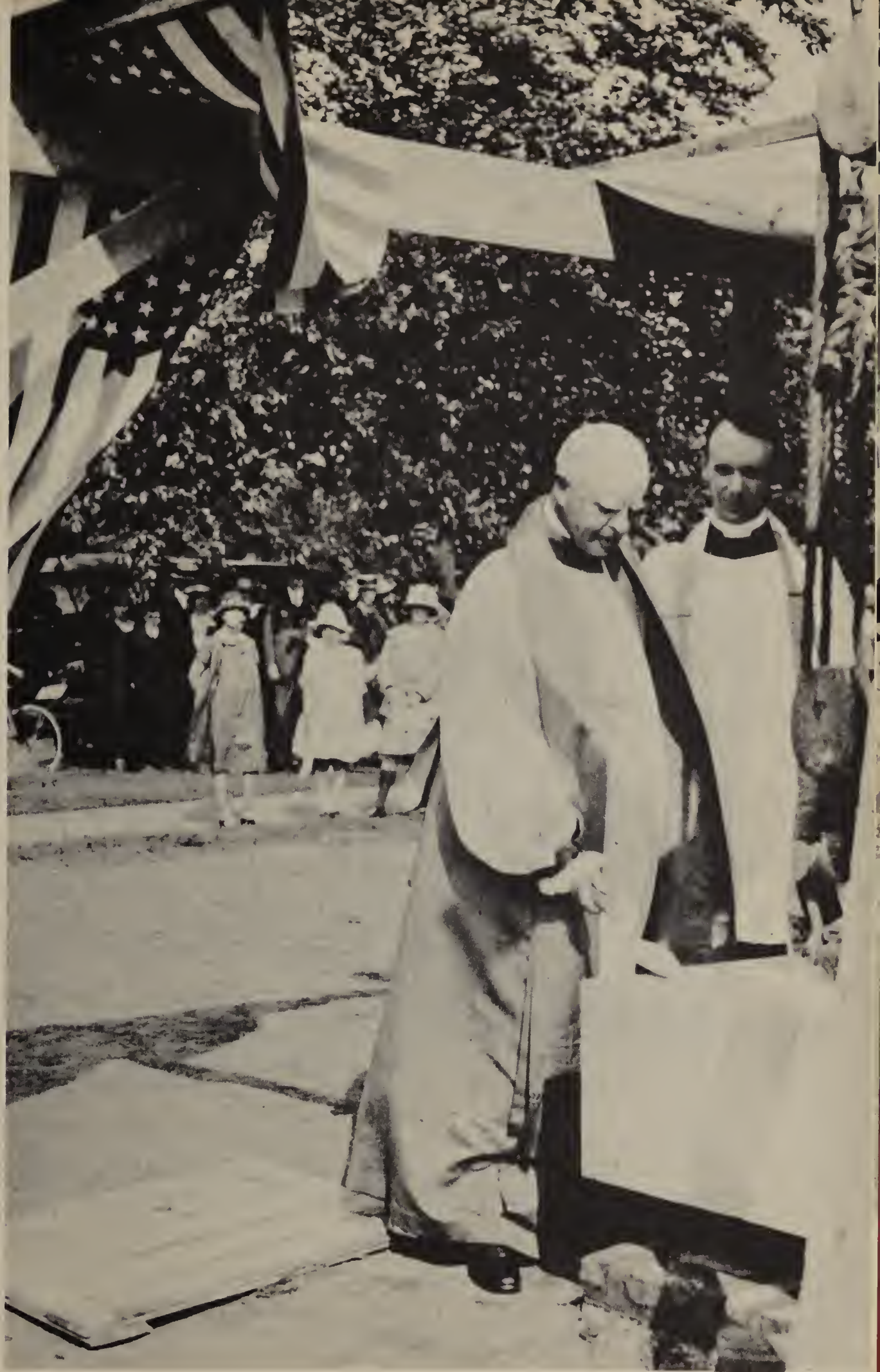
to  
The Laying of the Corner-Stone  
by  
The Rt. Revd. Frederick Burgess, D.D., LL. D.,  
Bishop of Long Island

on  
Sunday afternoon, June tenth  
Nineteen hundred twenty-three  
at half after four o'clock

*At the laying of the cornerstone of St. Luke's Church the choir of the Church of the Transfiguration, Brooklyn, led procession of church dignitaries and clergy from portable chapel to the site of the church. Right, the Rt. Rev. Frederick Burgess, Bishop of Long Island, lays the cornerstone assisted by the rector, the Rev. Wm. P. S. Lander.*









# Lay Cornerstone of Roosevelt Memorial Church

N.Y. Tribune  
June 11, 1923

## Cornerstone of New 'Roosevelt Church' Is Laid

St. Luke's Edifice at Forest Hills, L. I., Is Memorial to Great American; Made Famous Speech There

His Work in Their Lives

Biographer of Colonel Pays Tribute at Ceremony; Family Unable to Attend

With an airplane circling above, its shadow thrown on the proceedings by the bright sun which made the day perfect, the cornerstone of St. Luke's Church, the Theodore Roosevelt Memorial, was laid yesterday afternoon in a pretty street in Forest Hills, L. I. While a special choir sang, the Rt. Rev. Frederick Burgess, Episcopal Bishop of Long Island, shoved home the huge block after intoning a religious blessing as the mortar was placed.

The church is being erected as a memorial to Colonel Roosevelt, whose famous 100 per cent American speech was made in Forest Hills on July 4, 1917, and whose memory Long Island reverences as one of the greatest men this country ever produced.

Following the ceremonial Hermann Hagedorn, biographer of Roosevelt, author of "A Boy's History of Roosevelt," playwright and poet, and trustee and secretary of the Roosevelt Memorial Association, gave a long address, citing the things in the great American's life that endeared him everlastingly to the public. About 300 townspeople and members of the clergy heard the address.

His Memory in Their Lives

Theodore Roosevelt, said Mr. Hagedorn, was not a Christian martyr; nor yet a saint, unless one includes under that designation the two-fisted fighters for righteousness of the Old Testament. In giving the name of Roosevelt to the church which is to be reared on the cornerstones, he went on, the memory of the great American is being brought into intimate contact with the daily lives of the members.

He explained by anecdote the irresistible personality of Colonel Roosevelt and his ability to make lasting friendships among high and low.

The procession formed in a little stable church, well filled every Sunday, and in the lot where excavation

## ROOSEVELT CHURCH CORNER STONE L

Bishop Burgess Officially at Ceremony at Forest Hills.

IS LONG ISLAND C

A Tribute by Her Children to Her Greatest Speaker Says.

TO BE CALLED ST. L

Memorial Inspired by F  
100 Per Cent American  
Speech of 1917.

The cornerstone of St. Luke's Protestant Episcopal Church, the Roosevelt Memorial, was laid today by the Right Rev. Frederick Burgess, Bishop of Long Island, which is being erected of a memorial to "Long Island's son by the churchmen of Long Island," is located at Forest Hills.

A large crowd from Long Island attended the brief ceremony. The Rev. William P. S. Lator of the new church, spokesman in whose honor the being built and said that it is thus pay tribute to Roosevelt's memory had been

tion were given. The recreational was The Foundation.

An interesting feature of the ceremony was the banner presented by the Guild of St. Luke's. It is a brocade with a large red and white design, and is being formed by the Forest Hills with the help of the tree in nature and the tree in nature.

NEW YORK TRIBUNE

JUNE 9 1923

## New Roosevelt Memorial



Architect's drawing of St. Luke's Church at Forest Hills, L. I., a new memorial to Theodore Roosevelt.

## Cornerstone of Roosevelt Memorial Laid Tomorrow

Bishop of Long Island to Officiate at Exercises in Connection With St. Luke's Church at Forest Hills—Building Will Cost \$125,000

Long Island will pay tribute to its most distinguished citizen tomorrow afternoon in the laying of the cornerstone of St. Luke's Church at Forest Hills, the Theodore Roosevelt

Manhattan, Brooklyn and Queens newspapers devoted long stories to St. Luke's cornerstone-laying ceremonies. The Church press also ran long feature articles.

the cornerstone of St. Luke's Church. As the great day drew nearer, tangible expression of so many hopes, so much labor and devotion, the committee still had not been able to obtain a prominent speaker for the main address. It had been hoped that Senator George Wharton Pepper of Pennsylvania would accept the committee's invitation but he sent regrets, as did the Hon. Oscar Straus and Theodore Roosevelt, Jr. Another disappointment was the refusal of the American Telephone & Telegraph Company to use a new-fangled device called radio to broadcast the cornerstone laying ceremonies. At the last moment the committee secured as principal speaker Mr. Hermann Hagedorn, trustee and secretary of the Roosevelt Memorial Association, director of the Bureau of Roosevelt Research and Information, poet and playwright, who had written several books on the life of Theodore Roosevelt.

June 10 was clear, warm and sunny. By 4:00 o'clock a large crowd, attracted by local publicity and the newspaper stories in the New York, Long Island and Brooklyn press, was converging on the site of the church. Wrote *The New York Times* the following day in a long story under four banks of headlines:

"With an airplane circling above, its shadow thrown on the proceedings by the bright sun which made the day perfect, the cornerstone of St. Luke's Church, The Theodore Roosevelt Memorial, was laid yesterday afternoon in a pretty street in Forest Hills, L.I. While a special choir sang, the Rt. Rev. Frederick Burgess, Episcopal Bishop of Long Island, shoved home the block after intoning a religious blessing as the mortar was placed . . . The procession formed in a little portable church, well filled every Sunday, next to the lot where excavations have been made for the new edifice. Led by the choir of the Church of the Transfiguration of Brooklyn, the visiting ecclesiastics, followed by Bishop Burgess and the Rev. William P. S. Lander, rector of St. Luke's Church, The Theodore Roosevelt Memorial, marched under the scaffolding. The hundreds of church members and guests entered with spirit into the outdoor service and sang the hymns 'Onward, Christian Soldiers' and 'Our Father's God to Thee'. The ceremony closed with the recessional 'The Church's One Foundation'".

But let us pause and listen for a moment to Mr. Hermann Hagedorn as he delivered the main address:

"In giving the name of Roosevelt to the church which is to be



reared upon this cornerstone, you bring into intimate contact with your daily lives — not as the builders of churches have more often done, the spirit of some holy mystic, some stranger out of other worlds appearing to hearts already set free — but the spirit of one whose peculiar gift it was to stir the first elementary spiritual longings in men who had never known a spiritual impulse before . . .”

As the speech unwound, the speaker gave a perfunctory nod to St. Luke, but this was obviously Teddy Roosevelt’s day.

“ . . . Saints have their high place and the world, God knows, has never at any time had too many of them; but I hope you will not misunderstand me when I say that for his day and generation — and his day, I believe, will be long — he (Roosevelt) was, and is, of more value to his fellowmen than a saint would have been. The world has to be made ready for its saints. Men must be half saints themselves in order to appreciate saintliness and to follow the leadership of those burning and shining lights whom all branches of the Christian Church unite in regarding as the purest ring of radiance that circles the throne of God . . .”

After a respectful interval *The New York Times* poked gentle fun at the Roosevelt Memorial idea in an editorial headed *Acta Sancti Theodori* (“the deeds of the Holy Theodore”) which read in part: “. . . It is easy to agree with Mr. Hermann Hagedorn of the Roosevelt Memorial Association that ‘it is a sure instinct which has impelled men throughout the centuries to associate with their churches the names of men and women who have served to give them a fresh understanding of the fundamental verities of life.’ It is not quite so clear why this instinct should have led to the association of Colonel Roosevelt, in the dedication of the church, with the name of St. Luke, the Beloved Physician. At any rate, there is no petty local pride in Forest Hills. When Forest Hills looks for a patron saint it passes over local talent and goes across to Oyster Bay.”

St. Luke may have lost a battle, but he won the war. Quietly, the Roosevelt Memorial idea died, so completely in fact that few members of St. Luke’s Church today know that it was a major driving force which got the church built. In terms of publicity appeal, the idea was spectacularly successful. St. Luke’s Church, in its cornerstone and dedication ceremonies, got more newspaper space than would be accorded today to the dedication of a new Fifth Avenue skyscraper. Financially, the Roosevelt Memorial theme was unsuc-



cessful, and the Roosevelt family expressed only a polite and distant interest in it.

The first section of the edifice of St. Luke's consisted of the sanctuary, chancel, nave and tower base. Night after night, the building committee, consisting of the rector, Mr. Tappan and Mr. Knight, senior warden, met around the table in Mr. Knight's dining room to measure progress against the slender financial resources of the church. To economize on labor costs the rector acted as time-keeper, paymaster and purchasing agent. Mr. Tappan took over the duties of general superintendent and supervised all work. The attractive brick facing of the church was obtained by Mr. Tappan from an upstate demolition. This lammie, or discarded brick, was floated down the Hudson River on barges and trucked to the site.

As the building took shape, somebody remembered that building plans had not been formally filed in the proper public office, nor had any building permit been received. Mr. Lander personally took the plans to the Borough President of Queens and asked for prompt approval. He was promised action within six months, but when Mr. Lander explained that building was already in progress, immediate action on the permit was given.

The rector himself played a very practical part in getting the church ready for the dedication services. Every day of the working week he could be found, pastoral duties permitting, in paint-spotted overalls, in the new edifice applying coats of paint or stain to beams, pews and walls. Mr. Lander did all the hand decoration on the screen behind the present Altar of Peace. At that time a chapel was located there which had to be removed when the side aisles of the nave were added some years later.

St. Luke's was dedicated by Bishop Burgess on Sunday, March 25, 1924, the Feast of the Annunciation of the Blessed Virgin Mary. In the overflow congregation were fifty visiting clergy and representatives of the Order of the Holy Cross. The service, ritual and vestments were in keeping with the ancient Anglican use of the thirteenth century, the period of the church's architecture. No communions were made at the 11:00 o'clock Eucharist.

When the church was built, land valued at \$15,000 was already completely owned. In addition to the land the parish owned a rectory at 190 Ascan Avenue valued at \$22,000 and was raising \$50,000 towards the cost of the new church building. The congrega-



*A bricklayer works on the arch over the main door of the church.*





*All ceiling beams of the church were fitted and pegged on location.*





*The chancel area of the church during construction. Framework for the three lancet windows over the main altar is already in place.*





*Left, a month before the edifice was finished. Below, the portable gray chapel, at left, which served congregation for nearly eight years was shipped to St. Albans, Long Island, where it served a new Episcopal group.*







*Main outlines of the new church were clearly revealed on St. Luke's Day, October 18, 1923, tenth anniversary of the first meeting of the congregation.*

tion of St. Luke's had come a long way in ten hardworking years.

Looking at the imposing new church edifice now dominating that section of Forest Hills with its sweet-toned bell inviting all who would to come and worship, pioneer members of the church would always remember the days when the mission was housed in a small, gray structure with its windows overlooking wide-spreading farmlands at the back. A few hardy shrubs and climbing roses were planted around the mission and starlings chattered on its sloping roof. Worshippers at the 8:00 o'clock Communion service or at Vespers in those days often saw rabbits scurrying through the hedge which surrounded the portable chapel. To make this, their first church home, more habitable in winter the Women's Guild had raised money through a bazaar to purchase gas radiators in place of the inadequate oil heater. And people would remember fondly the open fire which filled the little chapel with so much smoke that during extremely cold weather services were often held in the homes of members. The little gray chapel was dismantled and trucked to St. Albans, Long Island, where it furnished a home for a new Episcopal congregation.

The new St. Luke's Church seated 150 people. It was 94 feet long, the nave was 22 feet wide, the tower, 70 ft. high. The style of St. Luke's, still a showplace among Long Island churches 35 years later, is thirteenth century English Gothic, freely adapted and executed in rough brick, stone and timber. Then, as now, visitors commented on the dignity and charm of the interior. In 1956, a reporter from LIFE magazine set out to look for a suburban New York church as setting for photographs of Episcopal ritual for the book *The World's Great Religions*. Her search ended at St. Luke's, and a few weeks later a photographer made pictures of church services in color which were used, not only in the book, but in a pictorial essay in the magazine on the Seven Sacraments.

The total cost of the original edifice, exclusive of land, was \$55,000, a remarkably low figure for such a substantial structure. To effect economies all the timbers, doors, pews and the pulpit were constructed on the job under the supervision of Mr. Tappan. Oak was used throughout. The communion rail was hand-carved by Angelo Lualdi of Cambridge, Mass. The lighting fixtures, designed by Mr. Tappan, were made by a Forest Hills blacksmith. The high altar of Mashota marble from Wisconsin is embellished with stone



from Canterbury Cathedral, presented to St. Luke's Church by the Dean of Canterbury and brought over from the Mother Church of the Anglican Communion by Mrs. Everard Stokes, Sr. This stone from the very fabric of Canterbury was cut into five pieces, three of which are in the front face of the altar and one at each side.

Not the least ingenious and farsighted aspect of St. Luke's Church edifice, which attracted widespread comment from architectural magazines, was the unusual expansion policy built into the original structure. The side walls were temporary with the exception of those forming the then sacristy and what is now the Altar of Peace. (The original sacristy was located behind this chapel where the organ console now is.) The nave arcades were filled in with walls of wire lath and plaster. When the side aisles of the nave were added a few years later, these arcades were knocked out with a few hammer blows and the new aisles easily integrated into the original nave structure. Fragments of the tendrils of vines that once grew on the original outside walls of the church may still be seen here and there on the outer side of the pillars separating nave from side aisles.

The glass in the screens between narthex and nave is interesting to study because of its symbols and text. In the doors of the vestibule appear the arms of the Diocese of Long Island and the seal of St. Luke's Parish.

With the completion of the first stage of construction many gifts and memorials came to St. Luke's. The Altar Guild donated the stone for the high altar. The Women's Guild gave the beautiful central windows over the high altar which were executed by Henry Wynd Young who also created much of the stained glass in the Cathedral of St. John the Divine. Among the first memorials were the marble baptismal font, a Litany desk, the cross and candles on the high altar and on the side altar (now the Altar of Peace), the bronze tenor bell in the tower, the first of a group of four chimes, which weighs 850 pounds, the rood beam and the memorial organ.

The most precious gift of all in terms of parish participation was the jeweled chalice, still in use, which was made of silver, gold and precious stones collected from members of the congregation in "the iron pot." The idea was the Rev. Mr. Lander's. The iron pot came from the Lander family and was actually an old pot which centuries earlier had hung in a great fireplace and had been used for cooking over open fires. Mr. Lander placed it at the church door for offer-

THE GORHAM CO.  
SILVERSMITHS AND GOLDSMITHS  
57 AVENUE AND 47<sup>TH</sup> STREET  
NEW YORK

Received from Reverend W. P. S. Lander, the following articles:

1 Package of Silver weighing approx. 8 lbs. (avd)	Approx.	Value	\$60.00
1 " " Gold " "	1 lb. 3 oz. (Avd)	" "	150.00
4 Opal Rings, set with 7 stones			
1 Loose Opal			
1 Ring (Diamond Cross containing 5 stones)			
2 Small Diamond Rings			
1 Larger Diamond Ring			
1 Crescent with Pearls and one diamond, one sapphire and one Ruby			
1 Three Stone Imitation Ruby Ring			
1 Stone Imitation Ruby Ring			
2 Loose Garnets			
1 Garnet Ring			
1 Ring with Pearls and 5 small Garnets			
1 Two Stone Green Agate Ring			
1 Amethyst Ring			
1 Two Stone Amethyst Ring			
1 Loose Malachite			
1 Loose Tourmaline			
1 Olivine Pin			
1 Ring with 2 Pearls and 3 Turquoise			
8 Pieces containing small Pearls,			
2 Small Loose Pearls			

Approximate Value of the above Jewels .....\$200.00

*The Gorham Co.*  
*Lander*  
*X*

Receipt from The Gorham Company for offerings to the church of gold, silver and jewels deposited by parishioners in "the iron pot."



*Early interior looking towards the main altar. Note pulpit, the cross on rood beam, absence of choir stalls.*



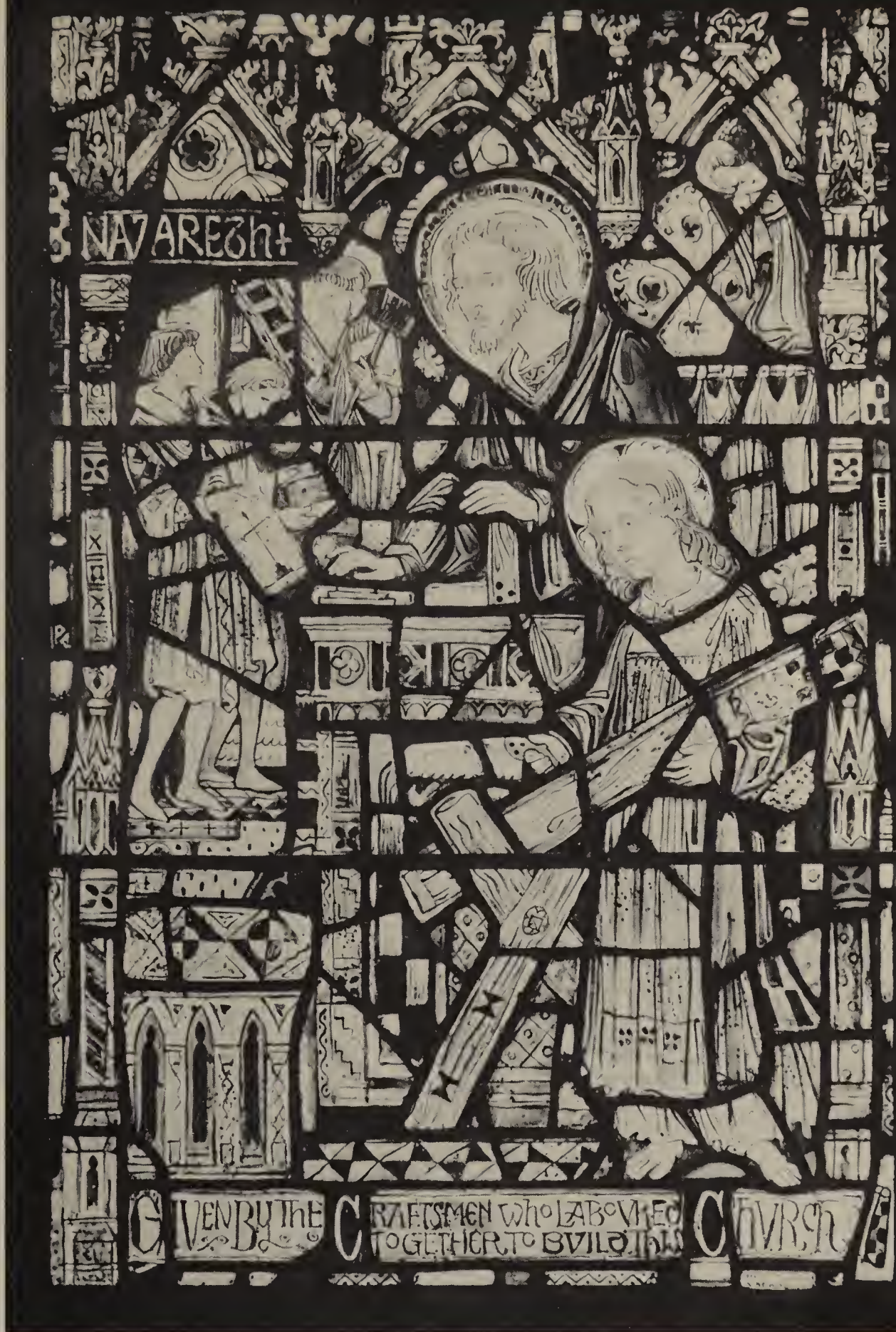


*Interior looking from chancel. Note early lectern, absence of choir rail, organ in the balcony under the single window.*



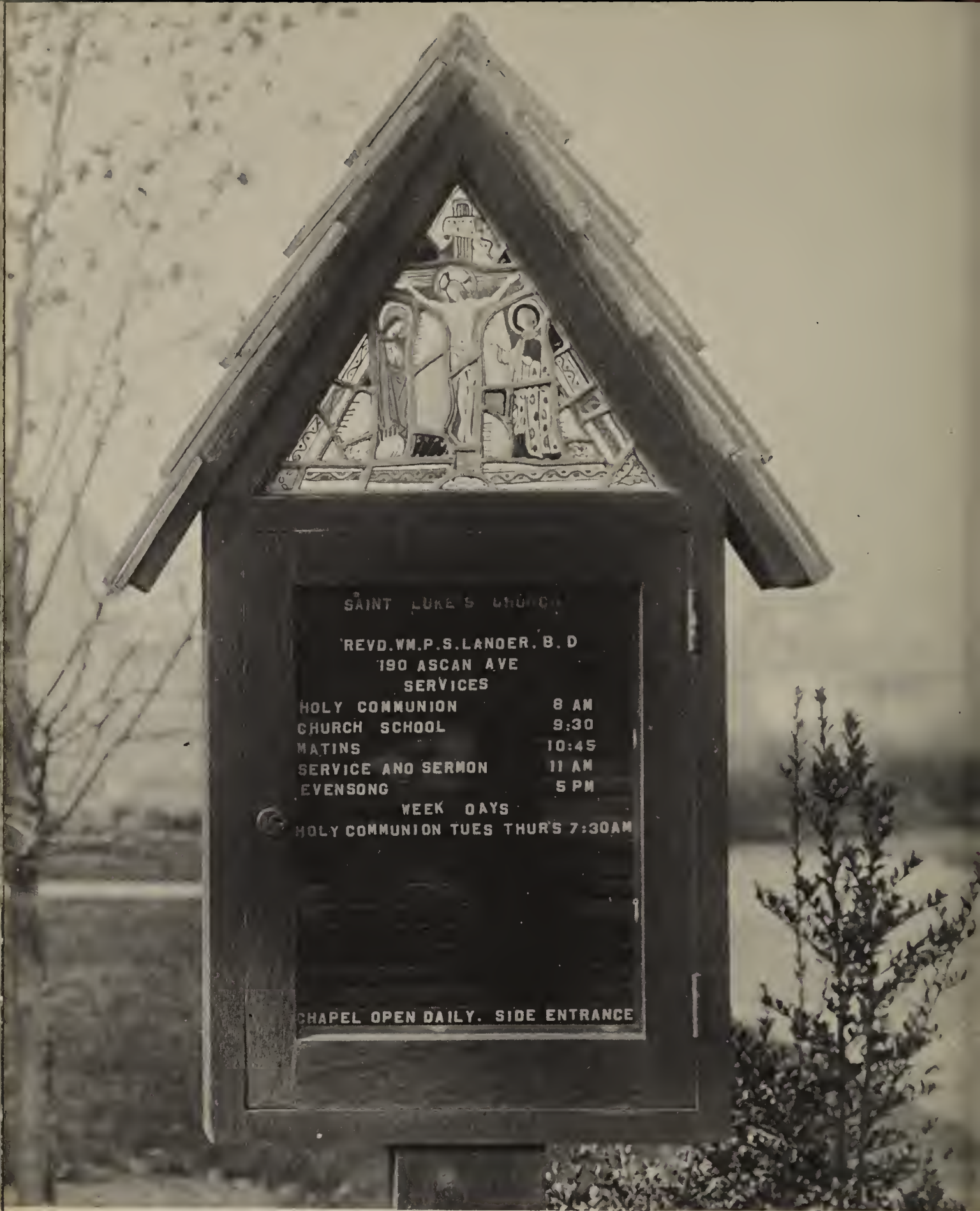






*A unique feature of the stained glass of St. Luke's is the window, above, which was given by the workmen and craftsmen who built the church. The window at left was given by members of the Church School in 1923.*





*Combination wayside shrine and notice board designed by the Rev. Wm. P. S. Lander was widely copied by other churches.*

ings of unwanted jewelry, flatware, old rings, cufflinks, watch cases, stick pins, hairbrushes, etc. From this miscellaneous collection was fashioned the chalice and there was enough gold and silver left over to make a paten.

One other special gift to St. Luke's Church deserves particular mention. Upon completion of the roof of the church the workmen were given a lunch by Mr. Lander who explained to them how the type of architecture and the scheme of building corresponded to the building of churches in medieval times. The rector spoke of the numerous gifts made by the craftsmen's guilds to the early churches such as the great windows of Chartres Cathedral, and suggested how unique such a gift would be in these times. The workmen talked it over and each man pledged one day's pay to be used for a stained glass window in the church. The window may be seen on the south aisle of the nave near the narthex. It shows Our Lord in the shop of St. Joseph with figures in the background representing the various trades that engage in the construction of a church. The inscription reads: "Given by the craftsmen who labored together to build this church." None of the workmen who helped to build St. Luke's Church lived in Forest Hills or was a member of the parish.

Again we have to record a number of "firsts" in the progress of the church:

The first and only Street Fair in connection with the church was held in the fall of 1923 from which \$3,500 was realized for the church building fund. Tables and booths were placed on the sidewalks along the arcade around the Forest Hills Inn and several streets were roped off.

At the parish meeting of 1923 women voted for the first time.

The Christmas services of 1923 were the first to be held in the still unfinished church. Painting and staining of furniture as well as the installation of some of the glass screens had to be left until after New Year's.

In February 1924, the first supper in the Guild Hall under the church, limited to 300 place settings and sponsored by the Women's Guild, was a sellout long before the night. The Guild Hall was primarily intended for Church School use, and it served this purpose well until the parish house was built a quarter of a century later.

Later that year a parish day school consisting of kindergarten and first grade was started under the supervision of the rector.



These were great achievements for a congregation only ten years old, but progress has to be paid for and the burden of discharging the church debt was to be onerous for many years. In the spring of 1924 building accounts totalled \$5,140.77. On hand was \$328 to meet them. Again, members of the vestry scoured the neighborhood for funds. Finally, application was made to the Bishop and Standing Committee of the Diocese of Long Island and the Supreme Court of New York for permission to obtain a second mortgage on the church property for an amount not to exceed \$4,000. When no willing mortgagee could be found, recourse was had to a bond issue offered for subscription to members of the parish. Ten-year bonds of \$100 each, bearing interest at 5%, payable semi-annually, were issued to a total of \$4,600.

At this time occurred one of those manna-from-heaven acts which for ever gladden harassed finance committees. A parishioner, self-made and successful, had been asked by Mr. Ernest M. Bristol, the church treasurer, to subscribe to the bond issue. Mr. Bristol's appeal apparently fell on deaf ears, but one evening when he was standing in the aisle of a commuter train coming into Forest Hills station the parishioner handed him two \$1,000 bills for the building fund. "And I don't want any bonds," he said.

At the parish meeting on December 1, 1925, the Rector, reviewing the past year, reported an average of 77 people at the November services compared with an average of 61 for the same month of the previous year. The church records showed 209 communicants, 48 of whom were young people. Church school attendance averaged 101; two years later it was 122. The 1926 budget for St. Luke's amounted to \$14,000.

It is part of the genius of the Anglican Church that the nuances of emphasis and expression of the central beliefs of our faith can be accommodated within the bosom of the Church. Very rightly, the Anglican Communion has been described as a "bridge" church with one foot in Catholicism and the other in Protestantism. During the formative years of St. Luke's a pattern of Protestant worship had been established, but when the Rev. Wm. P. S. Lander became the first rector, a more catholic type of worship began slowly to be introduced. At his last service at St. Luke's, Sunday, October 10, 1926 (he had accepted a call to the rectorship of Holy Trinity, West Palm Beach, Florida, one of the largest parishes in the south,) Mr. Lander blessed a memorial Calvary group consisting of a crucifix



four feet high and the adoring figures of the Virgin Mary and St. John, nearly three feet high. Carved in oak, the group with an ornamental molding completed the rood screen. The group was removed early in 1929 by Mr. Lander's successor as being "inconsistent with the feeling of the parish." Today, only the rood beam remains. St. Luke's worship has since become "broad" church or slightly right of center, not Catholic in the so-called "high" church sense, and not as "low" church as some that use only the simplest ritual.

To Father Lander, a tribute of affection and respect is hereby paid. For many years he has been rector of The Church of the Good Shepherd in Rosemont, Pennsylvania. Thanks to his devotion and boundless energy, St. Luke's successfully negotiated its early critical years. Not only as a devoted parish priest but as a craftsman he enriched the church with his skills. The hand decoration on the reredos of the Altar of Peace (originally the altar of the portable chapel, during World War II the Service Altar) is his and it was here that the Blessed Sacrament used to be reserved. The Rev. Wm. P. S. Lander came to St. Luke's Mission in May 1914 as lay reader, four months after the mission was started. As a deacon he served the mission but after his ordination in May 1916 he was put in charge of missions in other growing Long Island communities. He returned to St. Luke's as priest-in-charge in May 1921 and was elected its first rector on December 5, 1922.

While the vestry was seeking a successor to Mr. Lander services were conducted by the Rev. Arthur H. Judge, D.D., rector emeritus of St. Mathew's Church, New York, who came out of retirement to become "officer in charge" of St. Luke's. At the services on Easter Day, April 15, 1928, Dr. Judge was assisted by a young deacon named Philip DuMond Davis. The vestry, casting about for a rector, decided to give Mr. Davis a trial, and on June 1 the newly ordained Mr. Davis was inaugurated as second rector of St. Luke's.

Son of Presbyterian parents, the Rev. Philip Davis was born in Nutley, New Jersey. He was a graduate and outstanding athlete of Stanford University where he won a Phi Beta Kappa key. After college, Mr. Davis attended medical school, but eighteen months later enlisted in the French ambulance service during World War I. For two years he served on the western front and in the Balkans, and following America's entry into the war in the fall of 1917, he received a commission in the U.S. Army. After the war he went into business, then entered Virginia Theological Seminary. St. Luke's

Church was Mr. Davis' first charge after his ordination to the ministry.

When he took over, things were looking up financially. There was a bank balance of \$1,490 which was unprecedented. In May 1928, a pledge of \$15,000 was received for a three-manual memorial organ from Mr. Albert T. Johnston in memory of his father, provided that costs of installation were met by the church. These amounted to \$2,000 and the vestry succeeded in raising the necessary cash. The old organ, which was located in the balcony, was given to the Church of the Ascension in Porto Alegre, Brazil. (The mention of Brazil brings to mind that the Kinsolving family which has given several bishops and priests to the Church has had a long connection with St. Luke's. The late Bishop Kinsolving of Brazil spent his last days at the Forest Hills Inn and often attended St. Luke's. Bishop Arthur B. Kinsolving II, formerly Dean of the Cathedral of the Incarnation and now Bishop of Arizona, was for many years the Ash Wednesday preacher at St. Luke's.)

A place in the chancel area had to be cleared for the new organ and once again Mr. Tappan was called upon to draw up plans for the new installation. At the same time he was asked to make plans for extending the outer wall of the church on the Ascan Avenue side to a width of 14 feet to make room for another aisle to seat an additional 80 people. In 1929 the present church office, sacristy, rector's study and both side aisles were added at a cost of around \$30,000. Choir stalls were built under the direction of Mr. Malcolm Maynier, the organist.

His predecessors had reasonably brief tenures, but Malcolm Maynier was to preside at the new organ console for nearly 22 years, as the plaque to his memory testifies. Under his direction one of the finest suburban choirs in New York was developed and special musical services attracted overflow congregations. At one time the choir consisted of 14 boys, ten women and eight men. A brilliant pianist as well as organist, Malcolm Maynier was for some years accompanist to the great violin virtuoso Jan Kubelik. Mr. Maynier brought many fine singers to St. Luke's who went on to outstanding careers on the concert, musical comedy and opera stages.

Early in the ministry of Mr. Davis an unknown donor made the church the very practical gift of paying the interest on the mortgage.





St. Luke's choir when the Rev. Philip Davis (far right) was rector. At left is Malcolm Maynier, distinguished organist and choirmaster for 21 years.

Another gift consisted of 300 prayer books and 100 hymn books, and a sign of relative new prosperity at St. Luke's was the fact that the vestry was able to authorize the hiring of the first salaried church secretary, a Mrs. Smith.

At this period of our history, the church property was valued at \$200,000 and the vestry decided that a concerted effort should be made to wipe out indebtedness during the ensuing three years. Nobody could know that the stock market crash of October 1929, which was to herald the greatest depression in American history, was only three months away.

By early 1931 the church was in trouble financially. To increase revenues, stimulate interest among the new members and bring back old ones the parish was divided into zones and vestrymen were assigned to call on people and invite them to their homes, as was done in the days when the church was a struggling mission. By the summer of 1931, it was obvious to Mr. Frederick H. Stokes, the church treasurer (now senior warden), that anticipated revenues would not suffice to carry the church through the summer, so with the approval of the vestry he sent a letter to church members asking them to pay their year's pledges in advance of their vacations. "They were desperate days," recalls Mr. Stokes. "To stay afloat we had to live on deficit financing. Periodically I would go to see parishioners who seemed unfashionably prosperous and ask them if they would be good enough to write me a check while I waited for the balance of their pledges so that we could pay for coal for the winter. It got so bad that several vestrymen had to go to the bank and sign notes themselves before we could raise money for current operations and we often wondered where the rector's salary was coming from."

Mr. Davis made a motion at a vestry meeting that the salaries of the church staff be cut ten percent, but after a long, weary discussion it was decided to take no action. The church had the greatest difficulty in meeting its missionary quota. To add to the financial problem, the tenant in the former church rectory at 190 Ascan Avenue gave notice that he would move at the end of his lease unless he got a reduction in his rent of \$125 a month. It was decided to go as low as \$100 if necessary in order to maintain some income from the house.

Nevertheless, with courage and fortitude, many things were accomplished. The vestry laid plans for a parish house and tested out



the possibility of getting 250 families to make annual subscriptions, to continue over a period of five years, for this purpose. During the depression years the memorial pipe organ was installed and the choir stalls, choir rail and clergy stalls were built together with the pulpit, lectern and pews in the balcony. A new lighting system was provided for the sanctuary and choir, and on the foundations of the old mission chapel a picturesque church garden was built. A Junior Church was organized with services at 9:30 Sunday mornings and a beginning was made with a weekly parish bulletin.

The Rev. Philip DuMond Davis resigned in March 1937. For a time he was engaged in missionary work in the south. He died on May 9, 1953, and was buried from St. Luke's Church, his first parish. The funeral service was conducted by the Rev. R. Thomas Blomquist, rector, and the Rev. Charles Knapp, rector of the Church of the Resurrection, Richmond Hill, where Mr. Davis resided at the time of his death.

While the vestry was seeking a successor to Mr. Davis, the Rev. George Groves and the Rev. Cranston Brenton, D.D. were supply priests at St. Luke's for several months. When the Rt. Rev. Ernest M. Stires, D.D, Bishop of Long Island, suggested, among others, that a young priest at Setauket, Long Island, might be a promising candidate, a vestryman, Mr. J.V.L. Hogan (now junior warden) was asked to follow up this lead. A few weeks later, a committee of the vestry consisting of Messrs. Knight, Johnston and Stamm went out to Caroline Church, Setauket, to hear the Rev. R. Thomas Blomquist preach and conduct the service.





## Serve the LORD with gladness

AT THE VESTRY MEETING OF JUNE 8, 1937, Warden Richard W. Knight reported on the work of the committee appointed to secure a rector for St. Luke's. A dozen and more prospects, one from Ohio, had been considered. Now a choice had to be made and the name of the Rev. R. Thomas Blomquist, rector of the Caroline Church, Setauket, Long Island, was placed in nomination. The motion was "that the wardens and vestry of St. Luke's Church extend a call to the Rev. Mr. Blomquist to become rector of St. Luke's starting October 1st, 1937, subject to the approval of the Bishop." The resolution was carried unanimously. The Rev. Mr. Blomquist accepted the call and preached his first sermon at St. Luke's on the second Sunday of September. This was hardly the fulfillment of his sermon at Caroline Church on the Sunday that vestrymen from St. Luke's heard him preach. His text then was: "For I have learned, in whatsoever state I am, therewith to be content." (Philippians 4:11.)

During Mr. Blomquist's first year at St. Luke's he started a Men's Club and a Young People's Fellowship which met on Sunday evenings under his direction. Another young people's group known as The Rector's Study was started. Members of this group were soon teaching in the Church School which was reorganized somewhat along its present lines.

Even at this date plans for a fund drive to complete the church tower, or to build a parish house, were debated. The vestry agreed that the parish house was the more urgent need and began to investigate the possibilities, but nothing concrete came of those early hopes. At the end of Mr. Blomquist's first year at St. Luke's, the church was rapidly recovering from the uncertainties and problems

of preceding years, and the vestry in a resolution recorded "with deep satisfaction and gratitude the fine services rendered this parish during this the first year of Mr. Blomquist's rectorship."

Born in Brooklyn, the Rev. R. Thomas Blomquist studied at St. Stephen's College of Columbia University and the General Theological Seminary. He was ordained at the Cathedral of the Incarnation, Garden City, Long Island, on Trinity Sunday, 1934, and began his charge at Caroline Church, Setauket, Long Island, in August of that year. Caroline Church of Brookhaven, to give it its full name, was erected in 1729 and is the oldest Episcopal Church building on Long Island. It was to Caroline Church that the Rev. Charles Seabury, son of the first American bishop of the Church, came in 1814 as rector and remained for 30 years until his death in 1844.

Ninety years later, on December 23, 1934, the Rev. R. Thomas Blomquist was ordained a priest in Caroline Church in the first such service to be held in its long history. He was rector of Caroline Church for three years, with charge also of the mission churches in Port Jefferson and Yaphank. A history of Caroline Church records that "under Mr. Blomquist's stimulating leadership, the parish which for several years had been at a low ebb, sprang back into vigorous life. Revitalized activity attracted many new members and the congregation grew by leaps and bounds. Many new projects were begun and improvements initiated, culminating in the restoration of the church to its original colonial aspect in 1937. Soon after the restoration was completed, Mr. Blomquist was called to St. Luke's Church, Forest Hills, Long Island."

The 25th anniversary service of St. Luke's parish was held on Sunday, October 16, 1938. The anniversary celebrations, launched at a parish dinner at the Forest Hills Inn, ushered in a campaign to reduce the church mortgage. As part of this campaign 150 "pence cans" were distributed to members of the congregation and collected four times a year by Boy Scouts. The highly successful Boy Scouts troop at St. Luke's was under the leadership of Mr. Stanley Gladfelter, later to become a priest of the Episcopal Church. The Girl Scouts troop of the church had 25 girls.

In May 1939 the treasurer reported that the financial condition of St. Luke's was the best in five years so the vestry was able to begin paying off \$500 on the mortgage over and above the \$1,000 allocated for this purpose in the budget. If the discussion of church



mortgages in these pages seems interminable, so are the mortgages which for many years were an onerous burden on a small and struggling congregation.

The financial outlook was materially improved when in November 1940 Mr. George L. Stamm offered to reduce the mortgage by \$5,000 if the congregation would match the amount by the end of the year. This, with a struggle, was accomplished with several hundred dollars to spare. The first contribution to the fund was made by the Rt. Rev. J. I. Blair Larned, who as Suffragan Bishop of the diocese had on many occasions officiated at Confirmation services at St. Luke's. As of January 1941, before this mortgage reduction campaign was completed, \$11,000 was still outstanding on the \$20,000 first mortgage placed on the church property in October 1923 and \$20,500 on the \$23,500 second mortgage placed in October 1929. The successful 1940 mortgage drive substantially reduced these balances.

The successful battle of the mortgages is only part of the steady accomplishment that has been registered at St. Luke's since 1937 and it is a pleasure to record the continued annual reduction in this mortgage debt, with the end now clearly in sight. Both materially as well as spiritually the church has prospered in the past two decades. The parish house has been built adding enormously to the scope and effectiveness of parish work, the church tower has been completed and a rectory added to the church property. With these steps the building of St. Luke's physical structure may be said to be substantially completed.

A handsome addition to the church in 1940 was the baptistry which rounded out the front of the church. The gift of Mr. and Mrs. Elton W. Clark in memory of their daughter Jeannette Clark Curtis, the baptistry measures 10 by 13 feet and contains an unusual baptismal shell. It is half the shell of a giant clam, weighs 170 pounds, and came from the Marshall Islands in the Pacific. The living clam, with meat, weighed approximately 400 pounds. When Mr. Blomquist was in Honolulu as a Navy chaplain during World War II he saw one of these shells and mentioned to the U.S. Marine Corps commandant that if possible he would like to have one for his church. The shell now in St. Luke's baptistry was flown from the Marshalls to Honolulu, shipped by aircraft carrier to San Diego, California, flown to Floyd Bennett Field, Brooklyn, then trucked to Forest Hills.



*Last year, 36 baptisms took place at St. Luke's. The Memorial Altar (below) is used for Holy Communion on the Saints days and for small weddings and funerals.*







*On the deck of U.S.S. Portland during World War II the rector, then a Navy chaplain, preaches to a congregation of sailors and marines. The heavy cruiser was on duty in the Pacific. Left, the Rev. R. Thomas Blomquist, rector, today.*



As it did to many organizations, World War II disrupted the work of St. Luke's and some activities had to be maintained on an improvised basis. Mr. Blomquist, a member of the United States Naval Reserve, was called into war service by the Navy as chaplain on Friday, March 7, 1941, and the vestry granted him an indefinite leave of absence. His first assignment was to the Brooklyn Navy Yard and Naval Hospital, but he was able to make arrangements with the senior chaplain which permitted him temporarily to carry on his duties at St. Luke's parish. Subsequently Mr. Blomquist served as chaplain at the Naval Air Station, Floyd Bennett Field, on the aircraft carrier *U.S.S. Belleau Wood*, as Wing Chaplain of the Third Marine Air Craft Wing and as Island Chaplain on Guam where he coordinated the work of all chaplains in the area. Shortly before the war Mrs. Blomquist died and the rector subsequently married Miss Doris Rooney, a communicant of the parish.

During the rector's absence from St. Luke's on war service, continuity was provided by supply priests. The first *locum tenens* was the Rev. Carl Smith whose services were unfortunately cut short by an acute heart attack. He was succeeded by the Rev. G. Warfield Hobbs, D.D. who served as minister-in-charge until November 1945, when Mr. Blomquist returned from war service. Dr. Hobbs, a former newspaperman, was on the staff of the National Council of the Episcopal Church in New York and served as editor of the Church's missionary magazine *The Spirit of Missions*, now *Forth*. An eloquent preacher and pulpit humorist, he was addicted to the long sermon and admitted being responsible "for more burned roasts than any other preacher." His salutation to the congregation one morning of raging blizzard was "Welcome, polar bears in Christ!"

During the war, the chapel in St. Luke's was made available for prayers for the men in service, a vestry directive stating that "a light is to burn on the altar for the duration of the war and a register of the names of boys for whom prayers have been offered will be kept in the chapel." The register was a Book of Remembrances — "For Whom We Pray" — which by the end of the war contained thousands of names entered by anxious people of all faiths, Protestant, Roman Catholic, Jewish. In 1956 this altar was re-dedicated as the Altar of Peace to be used as a prayer corner where people may offer their prayers for peace on earth.

Perhaps the worst wartime casualty at St. Luke's was the church's



Boy Scout troop, then eleven years old. By December 1942 all of the troop leaders had enlisted in the armed services with the exception of the scoutmaster, and more than half of the membership had drifted away. Because of the fuel oil shortage the troop began meeting in the nearby P.S. 101. The oil shortage brought about other changes. For the first time in many years, the regular Lenten services, except the Ash Wednesday service, were not held during Lent 1943. Several members of the church whose furnaces had been converted to coal offered the oil remaining in their tanks to the church.

St. Luke's made a rapid recovery from the effects of the war. For example, in the mid-war period, December 1943, there were 175 children registered in the Church School with 19 teachers. By the end of 1946 the number had risen to 203, the largest in the church's history, and at the parish meeting that year the rector described the Sunday School as "the greatest thing about the church." There were 386 communicants and 285 families on the parish rolls. Another new group known as the "Twenty-Up Fellowship," consisting of young people for the most part between twenty and thirty years of age, had been formed. At the end of 1946 the new Parent-Teacher Association held its first meeting.

The year 1946 was in many ways a significant year in the history of St. Luke's. In January, Mr. Albert V. Moore, president of the Moore-McCormack Lines and a long-time parishioner, presented the church with 700 shares of the company's common stock, valued at \$15,500. The vestry decided to use this stock, when and if sold, as the nucleus for the erection of the much needed and long hoped for parish house. In December Mr. Moore made an additional gift of 500 shares which the vestry held for the same purpose. Mr. Moore's generous gifts prompted several other gifts to the parish house fund.

Fund-raising activities for the parish house began in a major way in 1947 when a Parish House Ways and Means Committee, on which every church group was represented, was organized to raise a general subscription to the fund. The Women's Guild raised \$10,000 by means of many activities — a bazaar, card parties, teas, cake sales, suppers. In its work for the parish house, the Women's Guild proved itself more than ever, in the words of the rector, "a great force for good in this church injecting vitality into the life stream of the parish."

At the parish meeting in December of that year Mr. Blomquist



*The rector lays the cornerstone of the parish house, October 30, 1949.*



reported that 233 parishioners had contributed to the parish house fund and that \$34,422.00 towards a tentative goal of \$50,000 had been raised or pledged. By April 1948 the sum of \$65,279.03 had been raised. Bids for construction of the parish house had run from \$117,329 to \$93,700, higher than anticipated, so the original plans of the architect, the late Steward Wagner, had to be modified. Finally it was decided to proceed with the erection of the parish house at a cost not to exceed \$87,500. A mortgage of \$37,500 at 4% was arranged, made up of refunding two old mortgages in the amount of \$16,000 and \$21,500 in new money. In a time of rising prices, the total cost of the parish house was held to \$96,901.03.

Construction started in the summer of 1949 under the direction of Mr. John H. Waldron, a vestryman, who gave all his time for months to supervising the work. The cornerstone laying ceremony took place at the Sunday morning service on October 30, 1949.

As the rector laid his hand on the cornerstone he offered this prayer for the congregation: 'O Lord Jesus Christ, Son of the Living God, who art the brightest of the Father's glory, and the express image of his Person, the one Foundation and the chief cornerstone; bless the laying of this stone in thy Name, and be Thou, we beseech thee, the beginning, the increase, and the consummation of this work, which is undertaken to thy glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.'

The parish house was first used on April 21, 1950, for a dinner given by the Women's Guild and was dedicated by the Rt. Rev. James P. DeWolfe, bishop of the diocese, on Sunday, April 30, 1950.

This major addition to St. Luke's Church coincided with the postwar real estate development of Forest Hills. Where woods and walks existed a few years ago, dozens of apartment houses have sprung up together with new shopping centers and express highways. With this development have come thousands of new residents, some of them Episcopalians and Protestants of many denominations anxious to find a new church home and many responding to the great revival of interest in religion. St. Luke's has risen to the challenge. Contributions are at their largest in the history of the church and the role of the parish house in providing facilities for an active parish life is important and growing.

The last project to complete the physical structure of St. Luke's

was the church tower. While the parish house was being built a parishioner made an offer of \$8,000 towards the tower if the existing mortgage was paid off, but the offer had to be rejected because of the church's low cash position. Moreover it was felt that the intensive fund-raising activities for the parish house made additional appeals for money unwise at that time.

The tower was finally erected as a memorial to the late Albert V. Moore from his friends. It is a fitting tribute to the church's benefactor who was also an outstanding business leader and servant of the community that a group of his friends — Protestant, Roman Catholic, Jewish — should get together and build this memorial tower in the church he loved and served for many years. The carillon in the tower was given by his widow, Mrs. Florence Moore. The Albert V. Moore Memorial Tower was dedicated on November 6, 1955. Its sweet-toned bells are heard every day at noon and six o'clock in the evening ringing the Angelus and on Sunday mornings the music of hymns played on the chimes calls people to worship.

Mr. Moore's last benefaction to St. Luke's was a bequest of \$25,000 in his will. This again took the form of shares of stock in the Moore-McCormack Lines and was given in loving memory of his son Albert Voorhis Moore, Jr.

At the time that contributions to the memorial tower were being collected another major project to benefit St. Luke's began very quietly. In October 1954, the church received a bequest of \$500 from a parishioner which the vestry set aside as the start of an endowment fund. Two years later this fund received a major boost when St. Luke's became the beneficiary of a legacy expected eventually to exceed \$100,000, being a share of the residuary estate of Mrs. Lillian Kuhn of Forest Hills. Mrs. Kuhn was not a member of St. Luke's Church. In her will she left equal shares of her residuary estate to churches in the Forest Hills area.

As our history approaches the present, it remains to record the activities of several of the church's major organizations and a few highlights of the post-war years.

... St. Luke's is proud to have given a number of priests to the Protestant Episcopal Church. They are: the Rev. Clement W. Welch, editor of *The Forward Movement*, Cincinnati, Ohio; the Rev. Stanley Gladfelter, Rector of The Church of the Nativity, Newcastle,



Delaware; the Rev. Edwin J. Rooney, Associate Director of Christian Education, Diocese of New York; the Rev. Roger G. Disell, Rector, Bishop Seabury Church, Groton, Connecticut; and presently a candidate for Holy Orders, attending the Bishop's School of Theology of the Diocese of Long Island, who anticipates ordination in April 1959, is Mr. Richard L. Winn.

... St. Luke's has always taken its place in helping to expand the work of the Episcopal Church outside of Forest Hills and as the church has grown so has its participation in missionary work. In 1937, the church had a missionary quota of \$500. Today St. Luke's contributes \$7,000 a year to missions.

... Quietly in the background, but for decades a tower of strength in the life of St. Luke's, is the Altar Guild whose function is to keep the church's altars and candles clean and ready for all services throughout the year, to prepare the elements for each service of the Holy Communion, to be responsible for the beauty and fitting decoration of the Christmas and Easter altars.

... Over the years the Women's Guild has made generous gifts to the Archdeaconery, the Church Charity Foundation, the Women's Auxiliary, the Church Mission of Help, the Church Periodical Club and other organizations. The Women's Guild assumes the major share of the burden in connection with the church bazaars. In late years it has received working help from the Parents Guild, the Professional Women's Group and the Couples Club. The major reason for the bazaar is to enable the Women's Guild to raise money to meet its pledge of \$1,000 towards reduction of the church mortgage which has always been done with handsome balances to spare.

... In April 1950, the Parents Guild was formed. Its special interest is the children of the parish and the Church School which in the past several years has enrolled more than 200 children each season. The Parents Guild is responsible for many improvements in the facilities of the Church School such as a variety of visual aids, a motion picture projector and filmstrips, for the Annual Communion Breakfast of the Confirmation Class on the Sunday following the Confirmation service, and for the outdoor creche during Christmas.

... The first Director of Religious Education at St. Luke's was Mrs. Philip Grosset who was appointed in September 1948 and who set the pattern for many improvements in teaching practice and





*The Church School is a vital part of parish life. Left, opposite, prayers at the upper school service. Right, Ann Megaro receives the Choir Cross for the 1957-1958 school year. Winner is selected by committee of Director of Religious Education, organist, rector. Cross is awarded for best attendance, conduct, good example. Below, a class of the primary department in action.*





*Hundreds of marriages have been held in St. Luke's Church and the earlier mission chapel. In pre-chapel days marriage ceremonies were performed in private houses where the first congregation worshipped.*



methods in the Church School. For some years Mrs. Grosset served in a similar capacity at the Church of the Heavenly Rest in New York. She resigned from St. Luke's owing to ill health in 1953 and was succeeded by Miss Adelaide Hill who served until the spring of 1957. The present Director of Religious Education is Miss Jeanne Sutton.

... The Memorial Altar and the memorial windows in the baptistry were both dedicated in 1951 to the glory of God and the memory of the late Captain George Edward Richards, A.A.F., who was killed in World War II. The Memorial Altar is now used for the celebration of Holy Communion on the Saints days and for small weddings and funerals.

... The largest Confirmation Class in the history of St. Luke's was that of 1951 when 21 young people and 23 adults were confirmed.

... The Couples Club was formed in 1951 and has become a focus of young married life in the parish. It meets the first Sunday evening of each month for supper and a program. Membership is restricted to married couples. The Couples Club grew out of the Twenty-Up Fellowship which was preceded by The Rector's Study.

... The Professional Women's group, formed in 1952, is for women in the parish who go to business. This organization is social and meets once a month. It has been the springboard for many personal friendships.

... In June 1952, St. Luke's Rectory, a 10-room brick house at 11 Cranford Street, a few doors from the church, was acquired through a generous arrangement made by a Forest Hills resident.

... In February 1953, Mr. James Chapman was appointed organist and choirmaster. He has restored the former high standards of St. Luke's music set by the late Malcolm Maynier who resigned in 1948 and who was succeeded briefly by Mr. Gordon Paulsen and Mr. John Cook.

... At the 88th Annual Diocesan Convention in 1955, Mr. Frederick H. Stokes, senior warden since 1949, received at the hands of Bishop DeWolfe the Distinguished Service Cross of the Diocese of Long Island for his "Christian service nobly rendered and worthy of special recognition." Mr. Stokes has been a vestryman of St. Luke's Church for more than 25 years. Junior Warden John V. L. Hogan has been a member of the vestry continuously since the in-



*St. Luke's choirs today. Top, the organist and choirmaster, Mr. James Chapman, rehearses the church choir in the basement of the parish house. Below, the junior choir lines up to sing the final Amen of the 9:30 a.m. service.*





corporation of the parish in December 1922. Mr. Richard W. Knight, former senior warden, resigned from the vestry in December 1949 after 26 years of devoted service. It is noteworthy that in its 36 years as a parish church St. Luke's has had only two senior wardens.

... The Young Adults group, formed in 1958, is the most recent organization to be added to the parish life. This group is designed to serve the needs of single young people and meets once a month.

... St. Luke's has flourishing groups of Cub Scouts and Brownies. Cub Scouts Pack 193 has approximately 30 boys; Brownie Den 4-630 has 20 girls. Both troops meet once a week and there are field trips and outings for scouting experience. When children are old enough to qualify for the Boy Scouts and Girl Scouts they are encouraged to join local Forest Hills troops.

... The St. Luke's Seniors which meets every Friday night is a group of young people of high school age which grew out of the Young People's Fellowship. To all of these church groups, the sexton, Mr. Raymond Sheffield, has rendered devoted service since 1949.

... In April 1956, the rector was appointed Queens County Chairman of the Episcopal Charities Appeal. The congregation of St. Luke's has always responded generously to this group charities drive and for years St. Luke's has been the leader among Long Island parishes in this major diocesan interest.

... At the service celebrating the twentieth anniversary of the rectorship of the Rev. R. Thomas Blomquist at St. Luke's in September 1957, Bishop James P. DeWolfe preached the sermon, in the course of which he said: "To share in this celebration is an added and much appreciated association I have with the Rev. R. Thomas Blomquist. I congratulate him and felicitate the parish upon this most happy occasion.

"The extension of the pastoral ministry is always a most responsible assignment to undertake. It relates to the glory of God, the interests of Jesus, and the salvation of souls. It is the work of grace. The pastor must demonstrate the good-shepherding of Our Lord himself as he celebrates the Apostolic Sacraments for the souls committed to his charge; as he teaches the Apostolic Faith as this Church has received it; as he trains God's children of whatever age to worship God in sincerity and truth; as he enters with true and deep friendship into the joys and the sorrows, the doubts and the fears,



*After the service commemorating the rector's twentieth anniversary at St. Luke's the congregation (above) went to the parish house for a reception and buffet lunch. Below, Bishop DeWolfe and Mr. and Mrs. Blomquist in the receiving line.*





the trials and the victories of his parishioners.

"That Mr. Blomquist, having put his hand to the plow twenty years ago has never shown himself unfit for the Kingdom of God by having looked back, is grand and good reason for our service of thanksgiving to God today. Because the rector is first and foremost a priest in the Church of God his influence has been felt far beyond the borders of the parish. His complete cooperation with the Bishop has strengthened the life of the diocese as a whole. His informed and zealous services in the work of the National Church have been the source of manifold blessings.

"As your Bishop, it is a joyful privilege to salute the rector and parishioners of St. Luke's Church on this outstanding anniversary."

So we come full circle to the present. Since 1913, when a handful of Episcopal families met in an upper room at Station Square and set out to establish a church in Forest Hills, St. Luke's Church has lived, not only through its local problems described in these pages but through one of the cataclysmic periods in the history of mankind — two world wars and a devastating depression with all the worldwide economic consequences that accompanied these upheavals. And now, as we advance into the atomic age with its potentialities for good and evil, it is abundantly evident that St. Luke's has been greatly blessed. We have become a great family church, a source of spiritual strength in the community and a leader among churches in the diocese.

"And how great and full a treasure has been entrusted to the Anglican churches," says the Rev. Dr. William G. Pollard, Executive Director of the Oak Ridge Institute of Nuclear Studies and a priest of the Episcopal Church. "Here is all the fullness of the historic Catholic faith and sacraments, enjoying through the historic episcopate full visible continuity with Christ's Holy Catholic Church down through the ages to the Apostolic Church. Yet here also, side by side with the staunch solidarity of Catholic faith and practice, is to be found in equal strength the humility which comes with the Protestant rediscovery of the ancient prophetic principle that everything human, including the Church, is forever under judgment. This remarkable capacity to preserve in treasured union paradoxical elements which elsewhere have produced bitter and irreconcilable divisions is a unique endowment of Anglican Christianity.

"Those of us within this Communion who have been gripped by



*The rector pronounces the Benediction at the close of the Sunday morning service.*



its great power sense that here is to be had just that combination of stability and flexibility, of loyalty to the fullness of the historic faith and of freedom to recast its historic formulations which is required for a full response to the great challenge of our age. In increasing numbers men are coming today to a dawning awareness of the emptiness and sterility, the unreality and illusion, of our contemporary secular culture. At the same time they sense the priceless opportunity which this age offers those who are given the grace to recognize and respond to the new rebirth and renaissance just beginning in that culture. Here is a great adventure in which may be found liberation and fulfillment. Here in the United States we in the Episcopal Church welcome all such to seek this grace within our fellowship. It is surely to be had there."

As the great worldwide Anglican Communion marches forward in grace, St. Luke's Church will surely march with it in ever-growing spiritual power and influence.









## Appendix

*Vestrymen Who Have Served St. Luke's Church  
From the Formal Incorporation of the Parish,  
December 6, 1922, to the Present.*

Douglas H. Bradley	1955 to date
Ernest M. Bristol	1922 - 1933 1936 - 1950
H. Wendel Burch	1953 to date
Alexander Cameron	1922 - 1925
Guy H. Catlin	1922 - 1931
Elton W. Clark	1925 - 1936 1937 - 1939
Harrison W. Cole	1947 - 1951
Claude S. Coleman	1952 - 1954
John R. Cushing	1949 to date
Morris M. Davidson	1925 - 1931 1933 - 1936
John R. Davies —Junior Warden	1922 - 1931
E. Huguenin Ellis	1952 to date
Hoyt B. Evans	1933 - 1946
Arthur Fox	1951 to date
James L. Geoffroy	1936 - 1947
Stanley P. Gladfelter	1946 - 1947



R. Dawson Hall	1922 - 1928
Herbert W. J. Hargrave	1938 - 1942
R. Preston Hazelwood	1947 to date
Charles M. Heistand	1936 - 1938
Charles A. Hersey	1946 to date
John V. L. Hogan — Vestryman	1922 - 1949
Junior Warden	1949 to date
Albert T. Johnston — Vestryman	1928 - 1931
Junior Warden	1931 - 1943
Joseph T. Kauer	1953 to date
John C. Kindred	1951 - 1953
Richard W. Knight — Senior Warden	1922 - 1949
Walter F. Koetzle	1957 to date
Thomas F. Lawton	1928 - 1932
George C. LeBlanc	1922 - 1925
J. Clifford Marvin	1951 - 1957
Albert V. Moore	1930 - 1936
Carl S. Noble	1950 - 1951
S. Dudley Nostrand	1957 to date
William C. Otto	1936 - 1936
Thomas B. Paton	1922 - 1923
W. Josiah L. Patton	1941 - 1946
Frederick M. Rapp	1947 - 1957
Stanley Rayfield	1951 to date
Henry P. Reston	1945 - 1952

George C. Richards	1943 - 1955
George W. Rogers	1929 - 1936
Martin J. Rudolph	1943 - 1945
Raymond C. Russum	1931 - 1937
Frederick W. Schaefer	1936 - 1941
George E. Schroyer	1945 - 1952
Karl N. Searles	1939 - 1947
George L. Stamm	1935 - 1945
Frederick H. Stokes — Vestryman	1930 - 1943
Junior Warden	1943 - 1949
Senior Warden	1949 to date
Maurice M. Thomas	1933 - 1936
Herbert N. Vermilye	1931 - 1947
Charles S. Vosburgh	1936 to date
John H. Waldron	1947 - 1951
Charles H. Webber	1931 - 1951
James W. Welsh	1923 - 1929 1931 - 1933
Major A. White	1922 - 1933
Harvey K. Zollinger	1922 - 1927



*Presidents of  
St. Luke's Altar Guild*

(Listing incomplete. The Altar Guild was organized in 1914.)

Mrs. Richard W. Knight	1927 - 1929
Miss Elizabeth Dana	1929 - 1930
Mrs. Richard W. Knight	1930 - 1933
Miss Charlotte Stevens	1933 - 1935
Mrs. Raymond C. Russum	1935 - 1937
Mrs. George C. Richards	1937 - 1939
Mrs. George E. Shroyer	1939 - 1940
Mrs. David Millar	1940 - 1941
Mrs. Allan T. Holcomb	1941 - 1942
Mrs. George Woehrlin	1942 - 1944
Mrs. Richard W. Knight	1944 - 1945
Mrs. Miner M. Taylor	1945 - 1947
Mrs. R. Preston Hazelwood	1947 - 1949
Mrs. Hathorne C. Geer	1949 - 1951
Mrs. Lewis Reed	1951 - 1953
Mrs. Irving Raynor	1953 - 1955
Mrs. H. Wendel Burch	1955 - 1957
Mrs. Carl S. Noble	1957 -

*Presidents of  
St. Luke's Women's Guild*

Mrs. Alexander L. Fryer	1914 - 1915
Miss Edith Fryer	1915 - 1916
Mrs. Thompson Sweeney	1916 - 1918
Mrs. John M. Demarest	1918 - 1919
Mrs. Mary Sterling	1919 - 1921
Mrs. Major White	1921 - 1926
Mrs. Augustus Wilson	1926 - 1928
Mrs. Harvey K. Zollinger	1928 - 1929
Mrs. Albert V. Moore	1929 - 1931
Mrs. Albert W. Morse	1931 - 1933
Mrs. Thomas J. Keane	1933 - 1935
Mrs. Elton W. Clark	1935 - 1936
Mrs. John H. Lewis	1936 - 1938
Mrs. Herbert N. Vermilye	1938 - 1939
Mrs. Miner M. Taylor	1939 - 1940
Mrs. O. A. Dickman	1940 - 1941
Mrs. Ralph Yerxa	1941 - 1942
Mrs. Claude S. Coleman	1942 - 1944
Mrs. Carl S. Noble	1944 - 1946
Mrs. Lewis Reed	1946 - 1948
Mrs. Arthur Fox	1948 - 1950
Mrs. R. Preston Hazelwood	1950 - 1952
Mrs. H. Lamont Boys	1952 - 1954
Mrs. Frederick Scribner	1954 - 1956
Mrs. William H. Long	1956 - 1958
Mrs. E. Huguenin Ellis	1958 -



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